

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## THE MONTH.

ON the Dean of Peterborough's plan,<sup>1</sup> the *Record*, of the 13th, in an article remarkable for ability and point, says :

We have been anxious to say nothing which could either prejudice or stifle the free expression of opinion on a matter which, both for timeliness and for importance is worthy to be discussed. But although there has been ample opportunity for men to say what they think, there has been little said. This silence has been too marked to be accounted for merely by the holidays. What does it mean? It means, in our opinion, that Evangelical Churchmen have made up their minds, and that they do not care to discuss the Dean of Peterborough's plan because they do not recognise in it the basis of a practical arrangement. . . . Further, when we ask ourselves whether the general opinion thus negatively expressed is right or wrong, we must honestly say that we think it is right.

For ourselves, we say the same. And, again, we agree with the *Record* that "it is an absolute mistake to suppose that the Protestant teaching and practice of the Church of England have been in the least degree compromised by recent decisions." And again:

We feel profoundly conscious of the responsibility of public writing and speaking on this matter at this time, and we have nothing but gratitude to express towards men like Dean Perowne who are endeavouring to find a worthy means of escape from the weary and absolutely hateful conflict which for so many years has fretted the spirits and dissipated the energies of the best men in the Church of England. But when we look at the Dean's plan in the face and fairly examine it, our answer must be—and we give it sorrowfully enough—We will not because we cannot.

The Rev. R. W. Kennion (a valued contributor to the *CHURCH-MAN*) has summed up in the *Guardian* recent discussions on the Ornaments Rubric. As to the Folkestone case, he says :

The case does not now rest where it did then. Much additional evidence has since been discovered, proving that the surplice and hood were the *only* "ornaments of the minister" intended by the Legislature in 1661-2, and also explaining how the erroneous definition in the rubric came to be acquiesced in.

Lord Randolph Churchill has made in Wales two statesmanlike speeches. On Tithes he was clear and decided; on the Church Question, also, while he gave good advice.

The Church in Wales [said Lord Randolph] is a Welsh Church; it is a national Church. . . . If I may be allowed the expression, it is racy of the soil. . . . The history of Wales and the history of its Church are inseparable one from another. They are of great antiquity.

In the *Record* has appeared interesting In Memoriam papers of Lady Lilius Sherbrooke,<sup>2</sup> and Mr. H. F. Bowker.

<sup>1</sup> An explanatory letter from Dr. Perowne appeared in the *Record* of the 6th. The honoured Dean says: "It is my firm conviction that any attempt to put down Ritualism will be a disastrous failure. It is my no less firm conviction that the permission within such reasonable limits as the Ornaments Rubric allows, and for which Dr. Littledale contends, would do more than anything else, not only to allay the heats of the present controversy, but to destroy much of the glamour which now hangs about Ritualism."

<sup>2</sup> Lilius Cairns, we read, "whilst still in her girlhood, married the Rev. H. Nevile Sherbrooke, Incumbent of Portman Chapel, well known for his steadfast Christian character and earnest work for his Divine Master, first as an officer in the army, and afterwards as a clergyman of the Church of England. In her new life her character shone with a fresh lustre, for to the brightness and energy of youth she seemed to add, before her time, the wisdom and tenderness of age. . . . Looking back over her daughter's brief life, Lady Cairns wrote thus: 'In so many ways she resembled her beloved father, in his power, his purpose, his faithfulness. As a wife, mother, child, sister, friend, worker, she was always devoted and self-forgetting.'"